

Imam Ghazali (may Allah ta'ala show him mercy)
Mysteries of Islamic prayer from his book,
“Revival of the religious sciences.”

Taught by
Sheikh Muhammad Al-Yaqoubi (May Allah ta'ala preserve him)
at the Spiritual retreat August 2007

Here's a useful biography on wikipedia
<http://en.wikipedia.org/wiki/Al-Ghazali>

Notes start from page thirty-four of the English text “Inner dimensions of Islamic worship” from the chapter “*Internal prerequisites of the prayer: actions of the heart.*”

http://www.amazon.co.uk/Dimensions-Islamic-Worship-Muhammad-Ghazali/dp/0860371255/ref=sr_1_1/026-0835179-0768449?ie=UTF8&s=books&qid=1190075196&sr=1-1

Imam Ghazali (May Allah show him mercy) wrote this book after his transformation from a scholar of the outward to a scholar of the inward

The book is split up into four parts: Acts of worship (Rub' al-'ibadat), Norms of Daily Life (Rub' al-'adat), The ways to Perdition (Rub' al-'muhlikat) and The ways to Salvation (Rub' al-'munjiyat).

Sidi Ahmed Zarruq (May Allah show him mercy) mentioned in Principles of Sufism that Imam Ghazali (May Allah show him mercy) adopted the toughest methods in his books

Scholars normally advise this

The book (Ihya) was banned in Saudi Arabia until twenty years ago

Ibn Tammiyya and Ibn wahab were critical of him

It's enough proof for the fallacies of the modern day wahabis that they are critical of him

Khusho means conscience awareness of Allah (Subhanu wa ta'ala) in the prayer, through insight coupled with Khuddr – attachment of the heart in the prayer

Khuddr should be prepared for every pillar of the prayer

When we travel to the afterlife, what do we take?

Your actions are taken with you they will continue with you, after you are buried

Prayer has two sides, 1. Prayer is an obligation in the world, 2. Reward of it later
The impact of an imperative (Amr) or order in the Quran, can be defined to be 10 or 14 types, this can mean permissibility, generally its necessary to follow it

Like when hunting is ordered after performance of Hajj, this is show is permissibility

An order is not always obligatory

We have to perform the prayer regardless, in the world but will the reward go with you?

This depends of the inner state of the prayer

When the Quran states that prayer removes sin?

If a person who commits sins and prays then there is a problem with their prayer

If you don't establish the prayer for his (Allah Subhanu wa ta'ala) remembrance then you haven't established it

The inner meanings of the prayer is missing

Prayer of the heedless doesn't not benefit them, this increases your distance from him

You cannot pray to Allah Subhanu wa ta'ala whilst your heart is wandering

What's the point of speaking to someone and your heart is turned away

You concentrate on the teacher, you don't look away.

There is a saying in Arabic, "I take my words from your eyes."

You are praying but you are concerning with something else

Paying zakat means you go against yourself and your love of money

Giving away is not easy for people

Fasting suppresses sexual desires

It's the easiest way out to is to blame satan – we have to take responsibility

Man has four enemies: satan, world, ego and Naafs

Satan is the easiest to get rid of, say I seek refuge (A'odthu billah... etc)

World and satan are linked, as are the ego and the Naafs

Naafs is stronger than desire

Being heedless during fasting isn't a problem because you can still get its fruits

Hajj is a tough act of worship – it is an act of bodily worship

If you perform Hajj heedlessly you can get its fruit, unlike prayer

Prayer is beyond this

The test is not about the movement of the limbs

Prayer is not about the outward its beyond this

Moving the tongue with nonsense is easy for the heedless

Words are indications to the state of the heart

Words are not true unless they reflect the state of the heart

The intention (Niyat) is about the heart and direction is (Qasad)

When they insult the Prophet (peace and blessings of Allah be upon him) we judge the words not the intention

In ethics the conscience is (Damir), in grammar pronoun and here it means secret

It's like a parrot, no meaning to its repetition (When reciting)

When requesting to be guided, what does it mean when you are heedless (Sura Fatiha)

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If I am talking and I do not know that you are there, this is not a conversation - unless I am aware of your presence and this stems from the heart

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You cannot see Allah Subhanu wa ta'ala with your eyes, you should be able to see it with your insight

Remembrance of Allah Subhanu wa ta'ala doesn't cause tiredness

Second Lesson

Bowing and prostrating are to glorify Allah Subhanu wa ta'ala

Prostrating or kneeling to an idol is prohibited

Prostrating to people that was legitimate in previous religions, does not cause disbelief in ours, it will be banned in our religion

The whole reason for the prayer is to connect to Allah Subhanu wa ta'ala

The movement is direction of the heart

Like fasting improves health but it's the act of worship that's more important

There are some opinions that say a person could be killed if they don't pray

Conversing with Allah Subhanu wa ta'ala is important

"It is not their flesh nor their blood that reaches God: it is your devotion that reaches him." Al-Hajj 22.37 (from the translation)

One of styles of presenting is that you explain something about what people could possibly object about

You can say something like Muslims believe that Christianity is false, this is also another style

If someone says that Quran talks about war etc. Say the Quran deals with every subject including war this removes their challenge

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There is no point, if the prayer is mere movement

The Quran deals with every subject including war

No jurist says that conscience awareness (Khushu) is needed in the prayer

The Prophet (peace and blessings of Allah be upon him) said, "A servant has nothing of his prayer except what he realised in it."

Some scholars have turned the religion into another subject; this is the legacy of the Prophet (peace and blessings of Allah be upon him)

The scholars of the afterlife are the Sufis

Some scholars say you have to repeat the prayer

Hasan Al-Basri (may Allah show him mercy) said, "Every prayer that the heart is not present, is closer to punishment than reward."

Mu'adh ibn Jabal (may Allah show him mercy) said, "If you know who is on your right and left sides, you have no prayer."

Engross yourself in the prayer and you become absent of everything

You give Salam at the end of the prayer because you have come back from seeing the king

Awra ibn Zubair (brother of Abdullah ibn Zubair both famous narrations of traditions) and four others met at the Ka'aba and made supplications, Abdulmalik Ibn Marwan, Musab ibn Zubair, Abdullah ibn Zubair, three brothers. Then they wished for something

Abdullah said, "I wish to be caliph"

Musab said, "I wish to be ruler of Iraq and to marry the most beautiful woman of Quresh."

Abdulmalik said, "I wish to be sit where Muwwiya is sat."

Awra said, "I wished to be a scholar and enter heaven."

20 years later

During a time when there was no caliph from Umayyad branch, the companions placed Abdullah in charge

Abdullah ibn Zubair ruled the Muslims for seven years, everywhere in the Muslim world except Egypt and Syria

Abdulmalik became a leader after Marwan died in Syria

Musab was a governor of Iraq placed by Abdullah and Abdulmalik fought and killed him and then placed Al-Hajjaj – the famous oppressive ruler

Abdullah was killed in Mecca fighting against Abdulmalik, who had attacked Mecca.

They all got what they wished for

Awras son died a horse hit him whilst in a stable

Then he got gangrene in the leg and his leg had to be amputated, He refused to be taken opium so he wouldn't feel the pain of the amputation. He said, to let me pray, when you see me engrossed in the prayer then do whatever you want. They cut his leg off and he was only stopped when hot oil was brought to cauterise the wound

Imam Malik (may Allah show him mercy) was stung by a scorpion sixteen times and he did not stop narrating traditions

When people love something they don't feel the pain during it especially in contact sports

People can attain this state by the means of training

When people love something they don't even think about their worries

What do you call people who love books? Bookworms? You've made us into worms? Bibliophile that's the correct word <http://www.thefreedictionary.com/bibliophile>

We go back to the Proofs of the sacred law

If we can't do it for the whole prayer, let's try it for a moment, the initial magnification/Takbir

A prayer thinking that he has ablution but doesn't – wudu is not valid with Allah Subhanu wa ta'ala – if you pray then you have to repeat it but as long as you have forgotten it's okay, if you remember you have to repeat it

In the Jewish Talmud they say that God created Adam then cried!

Allah Subhanu wa ta'ala has set laws to be valid for a certain time this is not changing his mind

He (Subhanu wa ta'ala) rewarded you because he didn't want to over burden you with what you don't know

A person who has conscience awareness and loses it, loses more the one without it

Not having manners is better than losing them altogether

There are rules that you follow when you are in front of the king

We cannot judge what people do in their homes

When you come to Allah Subhanu wa ta'ala, your manners must increase

Some people openly eat in Ramadan, to annoy other Muslims

Doing something in his presence is different from doing it elsewhere

It's like wearing silk don't wear it in the prayer, if you do then you are challenging His authority

This is a Sufi principle, "If you are not in a state of increase then you are in a state of decrease."

There are so many things that the Prophet (peace and blessings of Allah be upon) spoke about the internal state, the unseen, the time before the end

Abu Huraira (May Allah be pleased with him) said, "I attained two vessels of knowledge from the Prophet (peace and blessings of Allah be upon him), one I have emptied, the other if I emptied, my throat would be cut."

We cannot tell everything we know because of the difficulty of expressing words

Umar Al-Kayyum solved the fourth degree in Algebra

Some people criticise something without understanding what they are criticising, you have to study the vocabulary that each scholar uses particularly Sheikh Ibn Arabi – because they add their own words like a cook trying to give a name to a dish

People are unaware of the subject and then come to challenge it

One of the rules of Tasawwaf is that you don't talk about everything that happens to you because people may accuse you

During the Mamluk times every scholar of an Islamic science had a certain uniform, one for grammar, fiqh etc

Now we have people who study one thing and don't study anything else

Normally they would study various subjects for ten years then specialise

Jafir As-Sadiq (May Allah show him mercy) said, "I have jewels of knowledge, if divulged, people will consider me an idol worshipper. They would then desire to kill me."

Imam Ghazali (may Allah show him mercy) said, "We should not explain everything about Islam due to the understanding of the people."

Hikam Tirmidi not the writer of the Shammil wrote about the secrets of the prayer, so did Ibn Arabi and Sheikh Sharani

The more you concentrate in the prayer the more the spirit of the prayer comes live

The person who prays heedlessly is like the person in a coma

As much as you concentrate then your whole body is moving

A person who prays heedlessly is like a person in a coma

Who will go without dinner? I'll give a lesson after Asr? (Some people put their hands up) Have your dinner

One of the Munshids put their hands up even though they didn't know why the people had their hands up

Third lesson

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There are six things that keep the prayer alive;
Presence of heart, understanding, reverence, awe, hope, shyness

Is to remove everything in the heart, unrelated to the prayer

Your heart needs to be praying, your heart should be present in the prayer and not thinking about your business

Actions, knowledge and awareness should be one, they should be directed to gain the fruits of the prayer

Your heart should be directed to Allah Subhanu wa ta'ala

One way to be aware of your prayer, reflect on what you are saying Allah uakbar

By lifting your hands up, you are throwing the world, behind your shoulders

Is there anything more important in your life than Allah Subhanu wa ta'ala?

When you make an appointment with you boss, you may be getting promoted. You prepare for it, you'd cancel everything else because you have an opportunity to meet the boss

Why are we worried about things that Allah Subhanu wa ta'ala has promised us? He is already taken care of them

You can reflect on the meanings of the Quran in the prayer

Some of the people close to Allah Subhanu wa ta'ala, would read one verse in the prayer and Allah Subhanu wa ta'ala would pour meanings into their hearts

Sheikh Muhammad At-Tayyab would recite Sura Falaq and Sura Nass over and over

If your battery of your life needs charging – its weak – it won't work as well as a strong battery

A strong battery can pick up more

Classification of requests according to the Ulema;

1. Someone above asking someone below (commands i.e. Quran)
2. Someone below asking someone above (beseech)
3. Peers asking each other (requests)

Be careful when you asking Allah Subhanu wa ta'ala – who are you to demand?

Be humble when supplicating

We don't shout when making supplications

The Ulema would normally make supplications in a low tone

There are hadith that the Prophet (peace and blessings of Allah be upon him) warned against this

Some of the companions were shouting making supplication the Prophet (peace and blessings of Allah be upon him) told them that they are not calling someone who is dead, they are calling the all hearing, all seeing

In New York there was an Imam who made a supplication against people, a new Muslim was in the crowd he thought that Ariel Sharon was going to die that night. When he didn't, he doubted the prayer

Hyba is like awe, this makes humility

You can fear the bite of a scorpion but this is not awe

We have a lot of hopes – anxiety

The Prophet (peace and blessings of Allah be upon him) said, "Be more concerned about the acceptance of the work than the work." (Bukhari)

How to attain it?

Presence of the heart is caused by Aspiration/Hima

People have aspirations in business, education, and projects

Other people have aspirations for the afterlife

Do the best you can but still feel like that its not enough

Works needs to be performed humble

Don't neglect your children so you can pray

Don't quarrel with your parents when you start practicing, you should be better with them

You should be better to your parents when you start to practice, its difficult for them to accept change

Guidance comes from Allah Subhanu wa ta'ala not from you

Its difficult for them – make supplication for your parents

You are not responsible for them, are you taking the job of Allah Subhanu wa ta'ala

Don't cause them more trouble

There was someone who trying to convince a brother to leave their job as a night club bouncer, he came to the Final Hour lecture and left his job the next day, saying he didn't want to die at the door of a night club

Everyone wants to more in the world, what about the afterlife, we don't accept mediocrity in the world what about the afterlife?

Every road starts with one step, you can reach the ranks, don't say that its impossible

If you want to know where your aspiration is, then look at what your heart travels to in prayer, if you are thinking of marriage, then get married!

All you need to get married is a double bed and another loaf, don't you have a spare room?

If you are putting conditions for your wife because you are comparing women to fashion models

Prayer is a ladder that helps your faith

The Prophet (peace and blessings of Allah be upon him) said, "Woman and perfume where made dear to my heart but the coolness of eyes in prayer."

There is cure except to direct your aspiration in the prayer

If you want the fruit then work hard

No aspiration means weak faith

Many people have diagnoses the disease, fever is a symptom not a disease, diagnosis of the problem is the first step

I was sneezing yesterday then I have to address the disease not the sneezing

Laziness is a symptom address the allergy not the sneezing

How do you fix laziness? It stems from weak faith in the heart

Attachment to the world is a disease and then you put work over studies

Why don't you want to be better?

Wake people up by showing them their illness

We have to be better, we want to be better in front of Allah Subhanu wa ta'ala

Do you feel like you need to improve?

When people feel there is a problem then they seek help, why don't we seek some help?

What's the cure? Go to congregational prayers, the pre-dawn prayer etc.

There are verses we can reflect on and verses we cannot, some people have problems with this because they don't understand, they need to consult a commentary

There was a sister who was reading the Quran and had lots of questions, the Sheikh gave her a copy of opening of the unseen of Abdul-Qadir Al-Jilani and she became Muslim

The beauty of knowledge is that there are more questions

If you have question, do some research, find the answer, look for it

Most people's problems are money or martial

Seek the means of provision not the provision

When calamity befalls a believer, it's for his good

Patience is a way to heaven, patience in problems

This is open door to heaven

Calamities can remove sins because your works were not enough for you to get there

You attain a rank through calamity because works are not enough

People used to stay married and not get divorced, they used to put up with each other – address the problem

Reverence comes from gnosis

Love and fear make you mention something frequently

Despair leads to disbelief as Imam Tahawi notes in his epistle on theological belief

You have to see your nothingness and his bounties are upon you

He will not be asked but you will be

Hadith al-Qudsi is revelation delivered by Jibril but the words are from the Prophet (peace and blessings of Allah be upon him)

As long as you obey Allah (Subhanu wa ta'ala) then you will be taken care of, don't worry about anything, if there is a problem then look at yourself

If your children don't obey you, did you obey your parents?

If you obey Allah (Subhanu wa ta'ala) then you'll be well taken care of, even if you suffer, look at the life of the Prophets (peace be upon them all)

Imam Shadhali (may Allah show him mercy) said, "If a friend of Allah takes revenge, then he is no better than soil."

Sa'id ibn 'Abdu'l-'Aziz from Rabi'a ibn Yazid from Abu Idris al-Khawlani from Abu Dharr Jundub ibn Junada reported from the Prophet, may Allah bless him and grant him peace, in what is related from what Allah the Blessed and Almighty said, "O My slaves! I have forbidden injustice to Myself and I have made it unlawful between you, so do not wrong one another. O My slaves! All of you are misguided except those that I guide, so seek My guidance and I will guide you. O My slaves! All of you are hungry except those that I feed so ask me for food and I will feed you. O My slaves! All of you are naked except those that I clothe so ask me for clothing and I will clothe you. O My slaves! You make mistakes by night and by day and I forgive all wrong actions so ask for My forgiveness and I will forgive you. O My slaves! You will never attain to My harm so as to be able to harm Me and you will never attain to My benefit so as to be able to benefit Me. O My slaves! If the first and last of you, all the jinn and all the men among you, possessed the heart of the most god fearing man among you, that would not increase My kingdom in any way. O My slaves! If the first and last of you, all the jinn and all the men among you, possessed the heart of the most evil man among you, that would not decrease My kingdom in any way. O My slaves! If the first and last of you, all the jinn and all the men among you, were to stand in a single place and ask of Me, I could give to every man what he asks without that decreasing what I have any more than a needle when it enters the sea. O My slaves! It is your actions for which I call you to account and then repay you in full. So anyone who finds good should praise Allah and anyone who finds something else should blame none but himself." Muslim

<http://www.sunnipath.com/Library/Hadith/H0004P0011.aspx>

As long as you obey him you don't have anything to worry about

Even if you suffer it's only to reach a higher rank

Read the books about the major wrong actions by Ibn Hajar al-Haytami or Imam Dhahabi

Dhu-Noon Al-Misri (may Allah show him mercy) was travelling in Egypt, he saw a bird with a broken wing when he said, "Who will provide provision for this bird?" Two moles came up from the ground, one with some seeds and the other with some water. The bird partook in the seeds and water, this was the cause of his repentance

Even if your parents are unrighteous you can be a friend of Allah Subhanu wa ta'ala

Maroof Al-Kharki (May Allah show him mercy) was born into a Christian family, his parents appointed a teacher to teach him about Christianity. When his teacher told him God is three, Maroof said, "God is one," and he later ran away from home. His parents love him very much and swore if he came back that they would believe what he did, when he came back, he knocked on the door they asked what religion he followed he said Islam, they said we are Muslims

Maroof one of his teachers was Ali Al-Rida

Ibrahim ibn Adham was hunting and heard a voice, "Is this what you are created for?" This was the cause of his repentance

The point is that they weren't born in practicing homes, many scholars started when they were thirty years old

One of the righteous predecessors said, "There is good in a scholar as long as they say I don't know."

Imam Malik (may Allah show him mercy) was once asked 41 questions he replied I don't know to every one the man said, "You're Imam Malik shall I return to my people and say Imam Malik doesn't know?" he said, "Yes."

We cannot thank Allah (Subhanu wa ta'ala) for our bread

You should be embarrassed that your works are never enough
Concern yourself with your affairs

Have embarrassment in front of Allah Subhanu wa ta'ala more than people

Fourth Lesson

P.40

The visiting thoughts affect the prayer

Either external and internal

Eternal with the eye or ear

Try to cut everything out

People of high aspiration won't notice things happening around them

Two people prayed and were distracted by each other. After the prayer, the one said to the other, "Are you contemplating me or Allah?"

The prayer is invalid if you are learning in it – the prayer is not a place to learn – it breaks your prayer, in the Hanafi Madhab
You can correct the Imam in prayer but if you teach what he doesn't know the prayer breaks – the prayer is not a place to learn anything

The Prophet (peace and blessings of Allah be upon him) disliked sleeping before Isha or speaking after Isha

Force yourself to reflect over the words, this should help you concentrate

One of the principles of Islamic medicine is to empty the body from anything useless to remove anything with harm

P41 remind your self of the after life and the meeting

There shouldn't be anything that distracts you from the prayer – in your house

Punishing your Naafs/ego from what causes its distraction

The Prophet (peace and blessings of Allah be upon him) was given a striped gown that distracted him in the prayer, so he swapped it for a coarse cloth

Empty the pathways of satan – empty the stomach

Humble yourself when you feel proud

There was a companion who was distracted in his prayer by a bird who landed in his farm, the Prophet (peace and blessings of Allah be upon him) told him to give away

Anything that distracts you from Allah Subhanu wa ta'ala is the enemy of Allah – get rid of it

Majnoon said in one of his lines of poetry that he forgot how many units of Dhua he had prayed 2 or eight – because he used his fingers to count and he didn't know if he had done two or done eight

You have to cut the root of desire, if someone is writing poetry and they are getting constantly disturbed then they won't be able to complete it – cut the root of desire

There is a lot of tough training for starters on the path

Change the place that you're praying in – it distracts you

Someone who is distracted in prayer by the world should lose hope in attaining anything in the prayer

You shouldn't be fighting these thoughts in prayer, try to remove the root of desire

Our happiness in the world is approaching Allah Subhanu wa ta'ala

Once the Prophet (peace and blessings of Allah be upon him) said whoever prays two units of prayer at the kabah can choose either one of these camels. Ali (may Allah be pleased with him) stood up and said, "I will." Prayed there and came back. He (peace and blessing of Allah be upon him), "Did anything occur to your heart about the world?" He said, "Yes." "Did you not even think about which camel you'd take?" Ali said, "I was thinking about the red one."

Umar (may Allah be pleased with him) said that, "I can assemble an army in prayer." He was not distracted in the prayer because of it

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When you hear "Haya al-Falah/ Come to felicity," come to prayer

When scholars in Damascus are in a lesson, they pause for one call then they continue with the lesson, because there are many calls to prayer

For anyone else they can pause, listen and respond

Stop doing what you are busy with and respond to the call to prayer

Look at the state of your heart when you hear the call to prayer

Stop what you are doing and respond

Your sins fall from the last drop or drops of water after ablution according to a hadith

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Your face should be directed to the heart when you are stood for prayer

When he was invited to a meeting of scholars with the Algerian president Bouteflika, the president sat straight and looked into the distance with his head up, avoiding contact with his people

One his brothers never spoke in his presence, he attended all his lectures after his father died

He taught Bukhari from beginning to end in nine days there was a blackout and he was still reading the people who narrated it, some of the students that he was reading from a paper

He was training students to have the correct manners of learning likewise manners is needed in prayer

Abu Huraira (may Allah be pleased with him) asked the Prophet (peace and blessings of Allah be upon him) how to shy of Allah Subhanu wa ta'ala, he said to imagine there was a righteous man with you wherever you go

It's a great bounty being to pray

Just to open your hands and ask Allah is a great bounty according to Ibn Ata'llah (May Allah have mercy upon him)

These are opportunities to converse with Allah Subhanu wa ta'ala

When you say the initial magnification –Allah uakbar – there should be nothing else in your heart

The Prayers are not cumbersome burdens – they are blessings open for you

Shirk is of two types, one is type of the idol worshippers and the other is to worship Allah Subhanu wa ta'ala, in order to be praised by people

In a hadith there is a man who taught to be called a scholar and he was told he got his reward and was thrown in the fire

We don't believe that food or medicine quenches or cures by itself – they have no power within themselves – Allah Subhanu wa ta'ala creates the power in them

Don't rely on reasons or causes, we rely on Allah Subhanu wa ta'ala

Ponder every word you are saying

Satan tries to turn those people who are trying to get to Allah Subhanu wa ta'ala

What time is it? 10 o'clock? It's ten o'clock somewhere

Satan brings all the things when you pray, so you don't continue the prayer or you lose reward in the prayer

There was a man who lost something and he was desperate to find it. He went to Imam Abu Hanafi who told him to pray two units of gratitude prayer to Allah, whilst praying the man remembered where he had put something

What do you do if you see a lion? Make sure it doesn't see you

There was a man in India who read the Burda, there is a line that says if you believe in Allah, lions in their caves would be scared of you. This man saw a lion, couldn't remember the verse and said, "Burdai, Burdai." The lion ran away

Anything that distracts you from the meanings is a distraction

Some people move their tongues not their hearts

The meaning comes to your heart before the word this is the high degree

Your heart leads your tongue not the other way round

Ibrahim An-Nakhai used to recite, "When the sky is rend asunder," 84.1, he would shake

The Prophet (peace and blessings of Allah be upon him) recited the following verse continually all night, "How will it be, then, when We bring from every people a witness and bring you as a witness against these?" An-Nisa, 4:41

Fifth lesson

You have to be in one state in the prayer, your heart shouldn't turning away

There was a man who was praying and playing with his beard – this is bad manners The Prophet (peace and blessings of Allah be upon him) said, "If he had presence of heart then his limbs would also."

You don't stand in front of your father with your hands in your pockets

If you feared Allah Subhanu wa ta'ala then you wouldn't turn away

I have seen people put on jackets, looking at watches in the prayer

Looking at the clock breaks the prayer according to the Hanafi

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We thank Allah Subhanu wa ta'ala for sending us good to us, and thank people as an act of worship

Recite slowly in the prayer

Allah Subhanu wa ta'ala comes to you as long as you don't turn away

The heart is the ruler of the body who controls it

Abu Bakr (may Allah be pleased with him) used to stand like a nail

In classes like this there is a person operating the camera and there are a few people watching what he is doing

People cannot concentrate

Some people were in so absorbed in their prayer that birds would perch on them

More manners is required for Allah Subhanu wa ta'ala, more than any king

When you ask questions make them short, someone wrote me a question, it was five pages long

Make your questions concise

There are people who fear things and don't fear Allah Subhanu wa ta'ala

One of the manners of the prayer is wear good clothes to pray in, apply perfume, change clothes etc

People are complaining about these things that things occur in the Masjid like dirty clothes, socks etc

It's part of our manners towards Allah Subhanu wa ta'ala

Obsession with your appearance is prohibited but to look after appearance is praised

The Prophet (peace and blessings of Allah be upon him) looked after his appearance and was always well presented, he applied oil to his hair

Sheikh Ibrahim (may Allah ta'ala show him mercy) noted someone was missing from his congregation, he asked about him and found out he was ill, he said let's visit him. Everyone was going to go except one man, he wanted to go home and change his clothes because he was wearing pyjamas

Bowing/Ruku is a place you glorify Allah Subhanu wa ta'ala

Prostrate/sujood is a place that you can make supplications but not in the obligatory prayers in the Hanafi school

The slave is closest to Allah Subhanu wa ta'ala in prostration

There was a brother in America who told him about his conversion story, someone gave him the Quran to read, and he read Sura Maryum. Someone said to him just bow and when he tried it he said that he wanted to become Muslim at that point

In Arabic to dishonour people used to say ragma infak – your nose be in the soil – the nose is the peak of pride. When you bow it shows your servitude

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Tashahud

The reason for the “ka” or personal pronoun of the first person is to directly address the Prophet (peace and blessings of Allah be upon him)

If this was shirk then how could this be prayer

By the consensus of the scholars of the Prophet (peace and blessings of Allah be upon him) is alive and his body is fresh in his grave

None ever worshipped the Prophet (peace and blessings of Allah upon him) in history, ever or believed that he had divine qualities

Someone believed that Ali (may Allah be pleased with him) was god, he threw the people into a pit of fire

Think that you are being watched by Allah Subhanu wa ta'ala

There is no difference to what you are faced because the direction of your prayer is the sky

There was no single proof to indicate that you have to turn to the Qibla for supplication

When you going to see the Prophet (peace and blessings of Allah be upon him) come in from Bab Salam and leave from Bab Baqi

Be sure that your greeting upon the Prophet (peace and blessings of Allah be upon him) will reach him and he will respond

Acts of worship is between you and Allah Subhanu wa ta'ala

Action is between you and people

Abu Jafar Al-Mansor was supplicating and asked Imam Malik if he could

Anyone who makes greetings/salam on a righteous believers get their salam in return and people receive the blessings of each other in prayer

Those people who do not pray, the righteous believers will take there good actions because they did not greet them in the prayer

If you are ungrateful to those people close to you then you won't get anything

The greeting/salam ends the prayer

Ask for forgiveness after the prayer because of your bad behaviour, in the prayer

You should see the bounty of being able to pray, show gratitude

You should feel like every prayer is your last

When we are done with our prayers then we supplicate and do other prayers or awrad

The time between prayers you should feel that your prayer was not accepted

Anyone who thinks they are okay - are in loss

Feel happy if you got something and be remorseful if you got nothing

You can do become a friend of Allah Subhanu wa ta'ala – if you perform your prayer correctly

Many friends are given secrets in the prayer and the state of prostration

When you repent, you remove the punishment but what about the effects, the effect can make a difference to your heart and soul, have we got rid of the impact?

You have to make a lot of asking for forgiveness

It's like watching a horror movie – the impact is with you for some time

There is an impact, it effects what you do – sins are likewise

Every sin makes a black dot in the heart like the hadith states. Every sin makes a black dot in the heart

You have to work to remove the impact of sins and their struggle will be harder than others

When people complain about Istikhara and getting no signs, its because our hearts are black – we cannot see the signs

Like when people call for help with mayday, they can hear you but can't hear them

There are some stories left over, that's for reading later, you have homework

Q+A

If someone cannot marry and are suffering from desire then can read Sura Ikhlas 100 times, avoid meat

The minor opinion about pictures is that it is disliked

Sheikh Ibrahim only took pictures for the purposes of ID, which was only of the head

We have no camera in our house

If you can't take a picture with your heart then a camera won't help

If parents don't let you attend gatherings – kiss their hands and feet and they will allow you to go

What's good for depression? Remembrance of Allah Subhanu wa ta'ala and invoking blessings upon the Prophet (peace and blessings of Allah be upon him)

To wake up for Fajr say there is no partner with Allah, to him is the dominion, praise and he has power over all things – La sharik

And don't eat after 7 o'clock, allow time for digestion, maximum time for nap is one hour

Some movements/groups are pushing for minority Jurisprudence/Fiqh (saying we can do whatever we want including haram because we are a minority)

This doesn't mean that we set up a new Fiqh in the west

Tasawwaf sheds light upon the tribulations that we go through

Taking a sheikh is mandatory

In Mauritania people follow the scholar of that tribe like Murabut Al-Hajj

You should feel the presence of the Prophet (peace and blessings of Allah be upon him) in the prayer

Imam Suyuti (may Allah show him mercy) wrote an epistle that it is possible to see the Prophet (peace and blessings of Allah be upon him) whilst awake

If you want to improve be with people who practice more than you

Never get angry with your parents

There isn't a single verse in the Quran that encourages us to unite but there are verses about cooperating

We should support other Muslims

What does satan look like? I don't know, alhumdillah

To increase memory read Sura Fatiha over water with honey, seven times and drink

Imam Ghazali (may Allah be pleased with him) used to eat 25 raisins

Lowering the gaze also helps

No one is protected from sins (in reference to partners)

If someone is starting the beginning is always hard, keep trying you are on the right path